1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

Preface

The ethnographic research which is the basis for this community study was conducted in Taiwan over a period of sixteen months during 1957–1958. Except for some demographic data for the village which were gathered from 1959 records, all the data are from not later than the end of 1958. This book, then, will present a picture of the village community as it was up to and through the period of 1957–1958, although the village has undoubtedly changed in some respects in the intervening years.

All Chinese words used throughout the book are in the Mandarin, rather than in the local Taiwanese (Min-nan) language, and are romanized in the Wade-Giles system. Most Chinese terms used can be found in the glossary. If a Chinese word appears in the text only once and is immediately explained there, it does not appear in the glossary of Chinese Words.

My field research was first reported as a Ph.D. dissertation at Cornell University in September, 1961. I wish to express my sincere appreciation to Professors Robert J. Smith, Knight Biggerstaff, Lauriston Sharp, Harold Shadick, and Morris E. Opler for their constant stimulation, guidance, support, and encouragement throughout my graduate training and fieldwork. Additional thanks are due Professor Smith, who so generously gave of his time and energy in the supervision of the dissertation, and to Joyce Lewis Kornbluh for her valuable editorial assistance.

The Ford Foundation, through its Foreign Area Training Fellowship Program, provided the funds which made possible the generous period of research and some additional time for analysis of the data. For this I am extremely grateful.

I am appreciative of assistance in locating a village from the Joint Commission on Rural Reconstruction (JCRR) in Taiwan and especially Messrs. Y. T. Chen, Leonard L. C. Chang, and Stephen Tsai, members of that organization. Thanks are also due Professor Chen

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

APPENDIX 2

Kinship Terminology for Cousins in Hsin Hsing

601
605
104

In the accompanying lists of kinship terminology for first cousins used in the Hsin Hsing area, it can be seen that the terms of reference for all first cousins have three Chinese characters. The character in the third position is in actuality a sibling term and is used for all types of cousins as well as for siblings; it varies only on the basis of sex and age. For example, *hsiung*, older brother (under kinship chart and list numbers 9, 14, 38) or *mei*, younger sister (under chart and list numbers 15, 17, 44) would be used in this position. These characters, however, are not very important in distinguishing relationships since they are also used rather indiscriminately by the villagers (and Chinese generally) as courtesy terms for many people with whom no kinship relationship exists. However, the other two terms or characters are significant, since they do indicate important distinctions beyond that of sex and age, between the four types of first cousins.

[576]

601
605

The most significant distinction between types of first cousins is that of bifurcation between patrilateral parallel cousins (father's brother's children) and the other three types of first cousins: patrilateral cross-cousins, matrilateral cross-cousins, and matrilateral parallel cousins. This distinction is indicated in the kinship terminology by the first two characters used. *Only* patrilateral parallel cousins have as their first two characters *shu pe* (meaning paternal uncle and noted under kinship chart and list numbers 18 and 21).

The other three types of cousins are designated by two different characters which sharply distinguish them from patrilateral parallel cousins. The second of these two different characters is always "*piao*" (loosely translated as "outside" relatives and found under kinship chart and list numbers 14, 17, 41, 44, 45, 47, and so on). This term is applied to descendants of female relatives on the father's side and to descendants of mother's brothers as well as mother's sisters.

In the latter three types of cousins (all of which have the middle character "*piao*"), we again find bifurcation indicated. This time, according to informants, it is the first character which distinguishes patrilateral and matrilateral cross-cousins from matrilateral parallel-cousins, at least in the Hsin Hsing area and also generally in the west-central costal area of Taiwan. The first character for both types of cross-cousins is "*ku*" (meaning girl or parental aunt and found under kinship chart and list numbers 14, 17, 45, 47, and so on). Only the matrilateral parallel cousins (mother's sister's children) have

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

GLOSSARY OF CHINESE NAMES AND WORDS*

104
601

Chao fu	招夫	Adopted-in husband
Chao ti	招弟	To invite in a younger brother
Chen	鎮	A market-township area
Ch'eng ssu	承嗣	A term referring to a person adopted for the purpose of "continuing the family line"
Chia	甲	A measure of land equal to about 2.99 acres
Chia chang	家長	Head of an economic family
Chieh	節	A festival
Chieh pai hsiung ti	結拜兄弟	Sworn brothers
Ch'in ch'i	親戚	Matrilateral and affinal relatives, or relatives through adoption
Ch'in t'ang	親堂	People bearing same surname, but not part of same *tzu* (lineage)
Ch'in tzu	親族	Members of the same *tzu* (lineage) or patrilineal kinship group
Ching	驚	A scare (a fright)
Ch'ing Ming Chieh	清明節	A festival for worshipping at graves
Chui hsü	贅婿	Adopted son-in-law

* For additional Chinese kinship terms, see Appendix 2.

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

• 104

Chu Wang Yeh	朱王爺	A minor Hsin Hsing village private god
Chung Yuan	中元	Seventh month, fifteenth day (lunar); festival for *hao hsiung-ti*
Ch'ung	冲	Hit into a bad thing (as a demon)
Er Shih Kung	二使公	A private god worshipped in Hsin Hsing village
Fa shih	法師	A powerful shaman who exorcises demons or negative spirits
Hao hsiung-ti	好兄弟	Unworshipped ancestors ("good brothers")
Hsiang	鄉	A district or sub-unit of a *hsien* (county)
Hsiang chang	鄉長	A *hsiang* (district) mayor
Hsien	縣	A county, several of which make up a *sheng* (province)
Hsien chang	縣長	County magistrate
Hsiu ching	修驚	To fix a "scare" (a fright)
Hu	戶	A household registered as the administrative or tax unit
Je nao	熱鬧	Interesting; bustling; noisy; exciting
Kan-ch'ing	感情	The emotional feeling or relationship (good or bad) between people
Kuan Yin	觀音	Buddhist Goddess of Mercy
Kuei	鬼	Demon or evil spirit
Kung t'ing	公廳	Central room in a house; used for an-

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

104

		central worship and other festive functions; often a kind of family room
Kuo-Yu	國語	Mandarin; the "national language"
Lin	鄰	A neighborhood; a village is divided into several lin
Lu chu	爐主	Pot master
Matsu	媽祖	A goddess in the Taoist hierarchy
Min-nan hua	閩南語	Taiwanese language; one of the Fukienese languages from the Amoy area
Pai-pai	拜拜	A ritual in which food and other sacrifices are offered to gods and spirits; to worship
Shang Yuan	上元	First month, fifteenth day (lunar); first full moon of year
Shen	神	A spirit, a god
Ta Shih Kung	大使公	Hsin Hsing village's main ambassador god
Tao shih	道士	A Taoist priest
T'iao t'ung	跳童	A shaman (in Taiwanese, called a *dang-ki*); one who is possessed by a god; a medium
T'ien Kung	天公	God of Heaven; highest of all gods; equivalent to Yu ti, the Jade God
Tso p'ing-an	做平安	A festival held sometime after the autumn harvest in thanksgiving

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

104

Tsu	族	A patrilineal, patrilocal lineage organization with a demonstrated common ancestor
Ts'un	村	A village
Ts'un chang	村長	A village mayor
T'u Ti Kung Miao	土地公廟	The Earth God temple
Tung Chieh (chih)	冬節(至)	Winter solstice festival
Wei Ya	尾牙	Twelfth month, sixteenth day (lunar); last day of year for worshipping *hao hsiung-ti*
Yu Ying Kung Miao	有應公廟	Considered a "devil temple" but euphemistically referred to as "temple of responding gods"

GLOSSARY

biēng-liēng-kiá	adopted male child from a non agnate
bōu Ī-sǔ	"meaningless", "dull"
bōu tùi-thâu	"those who have not counterparts" (term for the adopted daughter, employed in the context of marriage status)
būe	"sold" (giving the male child in adoption to a non agnate)
bùe	"bought" (receiving the male child in adoption from a non agnate)
cā-bó-kàn	"female servant" (girl adopted as a domestic)
chī	the act of adoption of a male child by agnates
ciŏu-zíp	"having been called in" (a man married into his wife's family)
chŭa-chŭt	"left the family" (a woman married out of her family)
cuè-khĕq	"being a guest" (ceremony of the first visit of the bride to her natal family)
hŏu-miā	"good fortune", "good name"
kā-tiù:	"head of the household"
kê	"family" (nuclear, stem or extended family)
kiàn-siău	"embarrassing"
kōng-thiā	"court" (largest room in the house with the family altar)

104

kìe-páng-kia	adopted male child from an agnate
lǎu-zi̍t	"noise", "enthusiasm"
li̍u-cǐ:-hǔe	"something to lose money on" (term for a female infant)
lông-lù	"adopted daughter" (not committed to marry the son of her foster parents)
lún	"areas" (divisions which make up the locally recognized district)
pa̍i-mia:	"bad fortune", "bad name"
pôu-pǔe	"treasure" (term used for a male infant)
sàng-cùe-tu̍i	"pushing them together" (brief New Year wedding ceremony with a "sǐm-pû̀")
sǐm-pû̀	"little daughter-in-law" (adopted girl committed to marry the son of her foster parents)
ǔ tùi-tháu	"those who have counterparts" (term for the "sǐm-pû̀" employed in the context of her marriage status)

*121 foster family. Local custom in most areas of the country also recognized
171 two distinct forms of male adoption, the criterion in this case being the relationship between the child's foster family and his natal family. If the two families were agnates, the adoption fell into one category; while if they were not, it belonged to another. Generally speaking, the child's status in his foster family was much the same regardless of the form of the adoption, but the nature of the transaction itself was very different in the two cases. In the first case, the adopting family did not give more than token remmeration to the boy's parents, perhaps not more than a few dollars in a red envelope, while in the second the adopting family had to pay dearly for the child. The difference is reflected in the verbs used to denote the two acts of adoption. When a child was adopted from an agnate, the act of adoption was referred to with the term chī, a verb which is ordinarily rendered in English with some form of the verb "to adopt," whereas the act of obtaining a child from a non-agnate was more commonly spoken of in terms of the verb bué, the most common meaning of which is simply "to buy."[8]

*121 Such a variety of alternative forms of marriage and adoption
#383 created for most Chinese families a number of recurring decisions
*507
171

• 104 [8] Since the present study is concerned with an Amoy-Hokkien speaking community, all linguistic forms have been romanized following the Hokkien pronounciation. Place names, on the other hand, follow the post office spellings. For a description of the Hokkien transcription used here see Nicholas C. Bodman, Spoken Amoy Hokkien (Kuala Lampur, Federation of Malaya: Charles Grenier & Son Limited, 1955).

A LIST OF CHINESE WORDS AND TERMS IN THE TEXT

I. Linguistic Forms

• 104

biēng-liēng-kia:	螟蛉子
bōu ì-sū	無意思
bōu tùi-thaú	無頭對
bōe	賣
bué	買
cē-bô-kàn	婊媒嬸
chī	Not known
ciōu-zīp	招入
chŭa-chŭt	娶出
cùe-khĕq	做客
hô-mia:	好名
kâ-tiu:	家長
kâ	家

• 104

kìan-siǎu	見笑
kŏng-thîa:	公庭
kùe-páng-kìa:	過房子
lǎu-zíăt	鬧熱
liân-cí:-hŭe	Not known
lông-lù	養女
lún	Not known
pâi-mía:	壞名
pôu-pŭe	Not known
sàng-cùe-tûi	Not known
sîn-pù	媳婦仔
ŭ tùi-thâu	有頭對

II. Place Names in Taiwan

103

Chichou	溪州
Fantzupu	番子埔
Hsiachichou	下溪州
Hsinchu	新竹

3:Wolf F-5 (1959-1961) 1968 AD5 Taiwan Hokkien AD5
Peihotien

PEOPLE AND PLACES

All of the surnames and personal names in this book are pseudonyms. They are written according to Chinese custom: surname preceding personal names. All names except for the one man who was born on the mainland of China are Hokkien and are romanized according to the system devised by Nicholas C. Bodman in his text, *Spoken Amoy Hokkien* (Charles Grenier & Son Ltd., Kuala Lumpur, 1955). Tone marks and other linguistic devices have been omitted.

Place names other than that of Taiwan and its major cities are also fictitious. They are written in a standard romanization of Mandarin, using the post office spelling now customary among students of China.

THE PLACES

Chuanchou	A district in Fukien from which the Lim family migrated
Hotien	The district in which Peihotien is located
Lungyen	A small city near Peihotien
Nanhotien	Another village in the Hotien district
Peihotien	The village in which the Lim family lives
Tainan	A large city in the southern part of the island
Taipei	Capital of Taiwan
Tapu	The market town which serves Peihotien
Tungan	A section of the Chuanchou district in Fukien

THE PEOPLE

Chang Jong-kuei	A mainlander, married to Gioq-ki
Iu Mui-mue	Lim Han-ci's third adopted daughter; adopted to marry Lim Chieng-cua but did not do so
Lau Bit	Daughter of Lau Kim-chiok, Lim Chieng-cua's former mistress
Lau Kim-chiok	Mistress of Lim Chieng-cua

[pxix]

4:Barnett E-4.5 (1965-1967) 1970 AD5 Taiwan Hokkien AD5
Sanlei Ts'un

PREFACE

128 As is customary in anthropological reporting, fictitious names have been employed in order to protect the subjects from ready identification. Additionally, although the names of large cities and towns are correct, the names of all small communities including the subject village (ts'un) are disguised.

632 The subject village is one of five villages which are united to form a single li, a Chinese administrative unit for which there is no English equivalent. Roughly, it may be defined as the smallest political unit which possesses both an elected head and an elected representative to the next higher administrative level. For the sake of simplicity, Talei or Talei Li will be used to refer to this li although in proper Chinese, it would be Ta Lei Li (Big Port Li).

128 104 In accordance with a common Chinese pattern, I have derived names of the five villages in Talei Li from the li name. The five villages are numbered in ascending order from north to south and the number is then combined with the second character of the li name to yield respective village names of T'oulei, Erhlei, Sanlei, Szulei, and Wulei. In proper Chinese, all five would match the pattern which is

128 indicated for the subject village of the study: San Lei
• 104 Ts'un (Third Fort Village). Both Sanlei and Sanlei Ts'un are used interchangeably.

128 In addition, the names of all village residents are pseudonyms. Since each name represents a real person rather than a composite or statistical average, an assigned name is used consistently throughout the report with reference to any real named individual. Consequently, any material which might be considered injurious or which could prove embarrassing is not identified with any of the named individuals.

104 In accordance with several previous anthropological
128 reports pertaining to Taiwan, Mandarin has been employed for all native terms romanized according to the Wade-Giles
[197] system. This was accomplished in spite of the fact that the normal mode of discourse in the subject village as in the majority of Taiwanese villages is in Min-nan Hwa (Taiwanese). Taiwanese terms for which there are no Mandarin equivalent are romanized according to the Douglas system. Three glossaries are provided: Glossary A consists of proper place names in Mandarin and characters. Since the names are in common use in literature and for postal addresses, no Taiwanese equivalent is provided. Glossary B consists of words and short phrases in Mandarin, Taiwanese, English, and characters arranged alphabetically according to the romanized Mandarin. Glossary C includes characters and English for the longer phrases and sentences.

GLOSSARY B

CHINESE TERMS AND SHORT PHRASES

104 Characters	Romanization: Mandarin	Romanization: Taiwanese	English Equivalent
章	Chang	Chiu	Signature stamp
招夫	Chao fu	Chiao hu	Adopted-in husband
拆伙	Ch'ai hwo	Chiat hoe	Family division (Separation of stove)
招弟	Chao ti	Chiao ti	Adopt a child in order to attact a baby brother
旗袍	Ch'i pao	Tng sa	Tight-collared slit-sided dress
吉壽	Chi shou	Kea shu	Ninetieth birthday (senior longevity)
甲	Chia	Ka	Unit of land measure equal to about 2.39 acres
家	Chia	Ka	Family
家長	Chia chang	Ka taung	Head of family
甲子	Chia tzu	Ka' chu'	First term in the 60-year cycle of years, calandar
結拜兄弟	Chieh pai hsiung ti	Kea pai' hia ti	Sworn brothers association
斤	Chin	Kin	Unit of weight equal to about one and one third pounds
親戚	Ch'in Ch'i	Chhin Chiang	Affinal Relative

• 104	親堂	Ch'in t'ang	Chhin tung	Agnatic kinsmen by virtue of possession of a common surname
	親族	Ch'in tsu	Chhin tsou	Agnatic kinsmen with demonstrated descent
	清明節	Ch'ing ming chieh	Chin meng tast	Clear and Bright Festival
	豬人	Chu jen	Ti lang	Village to-fu salesman (pig man)
	中秋節	Chung chiu chieh	Tiong chiu tast	Mid-Autumn or Moon Festival
	中壽	Chung shou	Tiong shu	70th Birthday (middle longevity)
	中元	Chung yuan	Tiong kuang	Festival of the Hungry Ghosts
	耳子	Erh tzu	Hi tsa	Handles on censer of ancestors (ears)
	法師	Fa shih	Hoat su	Shaman
	房	Fang	Bong	Branch of a Clan
	風水	Feng shui	Pung tsui	Geomancy (wind and water)
	府	Fu	Hu'	Government district
	好兄弟	Hao Hsiung Ti	Ho hia ti	Good brothers (unworshipped ancestors)
	黑頭	Hei t'ou	O tao'	Priest important for funerals (black headed Taoist0
	喜冲喜	Hsi chung hsi	Hei chon hei	Good counteracts good
	稀飯	Hsi fan	Moi	Rice gruel
	小壽	Hsia shou	Shia shu	60th birthday small longevity)
	香爐	Hsiang lu	Hiu lo	Ancestral censer

• 104	新年	Hsin nien	Chian goeh	New Year
	户	Hu	Hou	Household
	紅頭	Hung t'ou	Han tao'	Priest important for curing illness (red-headed Taoist)
	義警	I' Ching	I' Keng	Voluntary policemen
	感情	Kan ch'ing	Koung chin	Emotional relationships or feelings
	乾杯	Kan pei	Kan poe	A toast - bottems up
	高鼻子	Kao pi tzu	To' phi a	Westerner (big nose)
	觀音	Kuan yin	Kuamg yim	Goddess of Mercy
	鬼	Kuei	Kuei	Malevolent divine powers
	公廳	Kung t'ing	Kong Taing	Central room in house
	國語	Kuo yu	Kok gi	Mandarin (national language)
	里	Li	Li'	A political unit smaller than a township
	里長	Li chang	Li' taung	Mayor (head of a li)
	隣	Lin	Lin	Neighborhood, an official government unit
	隣長	Lin chang	Lin taung	Head of a lin
	爐主	Lu chu	Chan tsu	Pot master (official in charge of a religious ceremony)
	滿月	Man yueh	Moun goeh	Ceremony for the 30-day-old baby (full month)
	媽祖	Matsu	Ma tsou	An important goddess

• 閩南話	Min nan hua	Tai oan oe	Southern min, a Chinese dialect
八字	Pa tzu	Peh li	Year, month, day, and hour of birth (eight characters)
拜拜	Pai pai	Pai' pai'	A ritual or the celebration part of a ceremonial event
半杯	Pan pei	Pang poe	A Toast - half a glass
保甲	Pao chia	Pou ka'	Traditional system of local government
蓬萊	P'eng lai	Pung lai	Variety of rice
上壽	Shang shou	Shoung shu	80th birthday (high longevity)
上水	Shang shui	Siong tsui	Village neighborhood in Sanlei (above the water)
上元	Shang yuan	Shoung Kuang	Lantern Festival
神	Shen	Sin	Gods or good divine powers
神杯	Shen pei	Sin poe	Spirit sticks for communicating with the gods
神位	Shen wei	Sin we	Ancester or soul tablet
壽	Shou	Shu	Long life
養娘	Siaosiv	Yong shin Po	Adopted Daughter Marriage
隨便	Swei bien	Chhin Chhai	A toast - as much as you like
下水	Sya shui	Ha tsui	A village neighborhood in Sanlei (below the water)
香肉	Syang chou	Kou ba	Dog meat (fragrant meat)
大家庭	Ta chia ting	Tua Ka teng	Extended family

• 104	大生日	Ta sheng jih	Tua sien jit	Big Birthday
	歌仔戲	Taiwan Hsi	Goa a hi	Taiwanese Opera
	胎神	Tai shen	Tai' sin'	God of the pregnant womb
	太陰	Tai yin	Tai yin	Goddess of the moon
	道人	Tao jen	To jin	Priests (Men of the Tao)
	地支	Ti chih	Te che	Twelve terrestial branches
	地理	Ti li	Te li	Variant form of geomancy, activities not related to dead
	頭腐	To fu	Tao hu	Bean Curd
	再來	Ts'ai lai	Tsai lai	Variety of Rice
	村	Ts'un	Chhun	Village
	族	Tsu	Tsuo'	Clan or lineage
	土地公	T'u ti kung	T'ou te kong	Earth God
	土地婆	T'u to Po	T'ou te ma	Wife of Earth God
	端午節	Tuan Wu Chieh	Leng chiu tast	Dragon Boat Festival
	冬節	Tung chieh	Tang tsat	Winter solstice
	五行	Wu hsing	Go chhian	Five primary elements: fire, water, earth, wood, metal
	陽	Yang	Yong	Male principle of yin-yang dichotomy
	陰	Yin	Yim	Female principle of yin-yang dicotomy

GLOSSARY C

CHINESE SENTENCES AND LONGER PHRASES

• 104

你最知道 You know best.

不论你怎麼想 Whatever you think.

把鞋子放在床下 Putting the shoes under the bed.

把他们推在一起 Pushing them together.

我会太不安 I would be too embarrassed.

这不会很有趣 It would not be interesting.

今日的青年做更多的决定 Young people make more decisions now.

可能女孩的男孩有价值 Perhaps girls are worth more than boys.

好就跟猪一樣 That is just like the pigs.

今天你不是只能拿那一个 That is not the only one you will get today.

104 当两个人到法庭时他们都是输者 When two men go to court, both loose.

連親不如近隣 A good neighbor may be more important than a distant relative.

打破飯碗 Breaking someone's rice bowl.

敢花錢 Dare to spend money.

你看起来好像娼妓 You look like a prostitute.

我会買便宜一点 I could get it cheaper.

你買了什麼多少錢? What did you buy? How much was it?

你到那裏? 你做了什麼? Where have you been? What did you do?

你要到那裏去? 你要去做什麼? Where are you going? What do you intend to do?